

THE WESTERN DEMOCRAT.

R. P. WARING, Editor and Proprietor.

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NO. 48.

A Beautiful Poem.

[The first thing, in the way of business, that our hands touched on last Monday morning was the charming poem on "My Brother." Hardly had the morning risen through its first hour of sunshine, when as we were wondering how much of the gentle Sabbath would attend our toil through the busy week, this delicate and fragrant breath brought its sweet refreshing to our hearts. The fair author is but seventeen years of age. A highly-gifted friend, whose eyes are always open to the tokens of genius and whose heart is full of the music of poetry, writes us privately about her. The facts of the letter are touching; and while delicacy forbids our using several things named in it, we may yet state, that the circumstances with which this child of genius has struggled are such as to move any heart to deep feeling.]

Eds. Southern Times.]

My Brother.

Oh, bright rose, clamber,
And cover the chamber—
The chamber, so dreary and lone—
Where with meekly closed lips,
And eyes in eclipse,
My brother lies under the stone.

Oh, violets, cover,
The narrow roof over,
Oh, cover the window and door!
For never the lights,
Through the long days and nights,
Make shadows across the floor!

The lilacs are blooming, the lilacs are white,
Where his play-thing hangs out to be;
And the sweet cherry blossoms
Blow over the bosoms
Of birds, in the old roof-tree.

When I hear on the hills the shout of the storm—
In the valley, the roar of the river;
I shiver and shake on the hearth-stone warm,
As I think of his cold "forever."

His white hands are folded, and never again,
With the song of the robin or plover,
When the summer has come, with her bees and her grain,
Will he play in the meadow-leaves.

Oh, dear little brother,
My sweet little brother,
In the palace where the sun,
Oh, pray the good angels,
The glorious angels,
To take me—when life is done,
EMMA ALICE PROWSE.

For Southern Lawyers.

A member of the Mobile bar makes the following proposition to his legal brethren in the Southern States. We find it in the Mobile Register: "Mr. Editor: Allow me, through your paper, to offer for public consideration, a suggestion on the late admirable act of the Legislature of Massachusetts. The act referred to being a manifest and intentional violation of the Constitution of the United States, (which I presume every member of the Legislature had sworn to support) every man who would for it is of course guilty of wilful and corrupt perjury. It is just that all good citizens, especially of the Southern States, should do all in their power to secure the repeal of such an act, or to meet it by retaliation. One of the most odious provisions of the act itself, suggests to my mind a very appropriate, and if generally adopted, a very sufficient mode of retaliation. The act provides, in substance, that no lawyer in Massachusetts shall aid or appear for any Southern man in any effort to recover a fugitive slave under the provisions of the Fugitive Slave law; and if he does so, his license shall be revoked."

Now, my suggestion is this: That every lawyer in the Southern States shall pledge himself to his brethren of the bar and the community, that he will not aid in the collection of any debt or claim for a citizen of Massachusetts, and will not prosecute or defend any suit for a citizen of Massachusetts, in any court, until the act referred to is repealed. This should embrace all corporations chartered by that State, and all partnerships doing business in that State, but not be extended to citizens of that State domiciled in another State. To make this effectual, it must be very generally adopted by the South. If generally adopted, it seems to me its inevitable effect would be virtually to outlaw these hypocritical rogues, and close our courts against them, by fair and constitutional means, as they have endeavored to do, as to us, by an unconstitutional act. As a member of the Mobile bar, I make this suggestion for the special consideration of the members of the profession throughout the South; and if it shall be favorably received, I will endeavor to have it practically carried out.

Other citizens might aid, even more efficiently, in just retaliation. Our planters and farmers ought to refrain from buying or using any article of Massachusetts manufacture. Our merchants, especially, should refuse to buy or deal in any articles of Massachusetts manufacture, or to buy any part of their stocks in that State, or to employ Massachusetts shipping. But I will not enlarge on this point. My main object was to suggest to my professional brethren a mode in which they might practically express their pointed condemnation of the odious act, and probably accelerate its repeal.

Edward S. Lytton Bulwer, in his speech on the stamp duty, remarked: "You have been led to infer that the American press is left in the hands of ignorant adventurers, whereas the remarkable peculiarity of the American press is that it absorbs nearly all the intellect of that country. There is scarcely a statesman of eminence, an author of fame, who does not contribute to the American periodical press."

FOOLS AND THEIR MONEY.—An old stove belonging to a district in Cornish, (N. H.) discarded for its imperfections, and worth in itself less than a dollar is the bone of contention between two pugnacious individuals, and the costs of the law suits arising from it amount already to over five hundred dollars. The defendant was charged with taking the stove without leave.

Short visits are best—mind that!

Mysteries of the Dark Lantern.

Questions and Answers about Know-Nothingism—its doctrines, objects and tendencies.

No. 1.

Question—Where was Know Nothingism started?

Answer—In the Northern States, and its object then was to exclude from those States foreign mechanics. This it proposed to do by extending the period of naturalization, so as to prevent these mechanics from voting and holding office; but the scheme failed, for the reason that these mechanics seek our shores mainly for employment that they may earn their bread, and the exclusion referred to did not lessen their numbers.

Q.—What then?
A.—Why corrupt party leaders, mainly from the ranks of the old Whig party, saw in the prejudice against foreigners and Roman Catholics a chance of reinstating themselves in popular favor and of gaining power; and so they obtained possession of the organization, changed some of its features, added others, and by means of paid agents, organized lodges and rapidly spread the Order throughout the free States.

Q.—How did the Order reach us of the South?
A.—It was imported here for selfish and political objects, just as abolitionism was imported some thirty years ago into Boston and New York from Exeter Hall, London; and it has been spread in this State mainly by the same means employed North.

Q.—What has been its effect in the free States?
A.—In conjunction with the abolitionists, and with freesoilers cast out of the Democratic party, and with the remains of the old Whig party, it has carried every non-slaveholding State in which elections have recently taken place. Professing to be true to the Federal Constitution and friendly to the rights of the South, it has, in every instance, elevated freesoilers and abolitionists to office.

Professing to be a no-party organization, it has fiercely assailed the administration of President Pierce; and professing State rights and a strict construction of the Constitution, it has uniformly opposed the Nebraska-Kansas act, which opens those territories to the slaveholders of the South and guarantees the right of the people there to have slavery or not as they may choose; and in Massachusetts they have nullified the fugitive-slave law upon the ground that it is unconstitutional and that it is the duty of that and other free States, as States, to deliver up the escaped slaves of the South. It has sent to the House of Representatives some sixty or seventy abolitionists, and to the Senate some seven or eight of the same stamp. In no case has it elected a Democrat, recognized by his party as such, to office; in no case has it chosen to Congress from the free States, or to office in those States, any one sound upon the question of slavery or in favor of the fugitive slave law. It struck down Shields, in Illinois, because, though he came here in infancy, he happened to be born in Ireland and is a Democrat; and this, though he had long served his State in the Senate of the Union, and notwithstanding in the war with Mexico he distinguished himself as the bravest of the brave, leading the regiment of a slaveholding State in the "forefront of the hottest battle," and falling, shot through the lungs at Cerro Gordo. It defeated the Democrats of New Hampshire and Connecticut, and put in abolitionists in their places; and it did this upon the strength of the anti-slavery feeling, the Democrats of those States being then, as they are now, in favor of the fugitive-slave law, and the admission of Kansas into the Union without reference to the question of slavery. It elected ninety-nine hundredths of the late Legislature of Massachusetts; and that body elected to the Senate of the United States, Henry Wilson, a vulgar, domineering, and radical abolitionist, who proclaims uncompromising hostility to the fugitive-slave law, to slavery in the District of Columbia and in the territories, and to the admission of any more slaveholding States. It voted, by a large majority, to request the Governor to remove Judge Loring from his seat on the bench, because, as a Commissioner of the United States, he would not preface himself by refusing to deliver up Anthony Burns, a fugitive slave, to his master; it enacted what it called a "personal liberty bill," making the fugitive slave law, passed in pursuance of a plain provision of the Constitution, null and void within the State of Massachusetts; it appointed a committee to visit the nurseries, and the committee, under legislative sanction, intruded themselves into a private Catholic school kept by females at Roxbury, insulted the females, smelt about in the bed rooms and sinks for Papal horrors—one of the committee having with him a lewd woman, who was entertained at the Hotel at the State's expense; and the members of the committee generally, though when in their seats in the Legislature as pious to all appearances as any Praise-God-Brethrens, and zealous advocates of the Maine law, enjoying themselves with the best liquors, and having a "good time of it" in their work of intolerance and bigotry. They afterwards expelled the member—one Hiss—who had the woman with him at Roxbury, upon the principle that his sin was found out, but not very deeply deprecated, for even Hiss had threatened that he would expose his comrades, for that, in truth, the kettle was as black as the pot. So they hustled him out. This Legislature was led, in its assaults upon foreigners, upon Catholics, and upon the constitution of the country, by sixty Protestant ministers of the Gospel, who, in their blind fanaticism, have forgotten the mild precepts of the Son of God who died for their redemption; and who, instead of teaching Catholics, if they in this country need such teaching, the virtues of Christian forbearance and charity, are themselves following the example set in Europe in the dark ages of grinding down and torturing those who endeavor to worship God in their own way.

Q.—Who are the leaders in this Know Nothing movement in North Carolina?
A.—This will be stated more fully hereafter; but one of these leaders is the Hon. Kenneth Rayner, who, twenty years ago, in the Convention to amend the Constitution of North Carolina, delivered an unanswerable argument against the position he now occupies with reference to Catholics, and who voted to give the Catholics the same right to hold office that Protestants enjoy.

Q.—But does not Mr. Rayner and his associates declare that they are for religious toleration; and

that in voting to exclude Catholics and foreigners from office they no more proscribed them than you do in voting against Whigs?

A.—Yes, but the fallacy of this reasoning is apparent. Catholics and naturalized citizens have as much right, according to the Constitution, to hold office and to vote as natives and Protestants have. No Know Nothing will deny this. Whigs and Democrats, as such, have no Constitutional right to vote or to hold office; the Constitution knows no such classes or parties. All citizens have a right to vote and to hold office; but we do not vote against citizens, but against Whigs or Democrats; that is, we do not vote against a man because he is a citizen, but, because, being a citizen, he holds political principles which we disapprove. Surely this is not proscription, but merely the exercise of the privileges which the people have, under the Constitution, of carrying out their views of government. But when we vote against a man because he is a Catholic, or because he is a Protestant, we erect a standard of qualification higher than the Constitution; for that instrument expressly provides that no religious test shall ever be required for office. We thus, while we pretend to maintain the toleration established in the Constitution, make it practically null and void at the polls. Certainly every citizen has the physical power of voting to proscribe either Catholics or Protestants; but the Know Nothing who proposes to proscribe the Catholic, and who has taken an oath so to do, and also an oath to support and to be governed by the Constitution, must choose between his oaths—he must break one or the other.

Q.—That, I admit, appears to be plain and reasonable. I have other questions to propound, and hope the conversation will be continued.

A.—Very well—I shall be happy to continue the conversation, and to answer any question you may put.

Q.—One word more: You have made certain statements about Mr. Rayner; is he not now in Philadelphia laboring to thoroughly nationalize the Order?

A.—Yes, he took his seat, I suppose, on Tuesday last, in the National Council, with such men as Wilson, of Massachusetts, and Hale and Tuck of New Hampshire. If their credentials were genuine, Mr. Rayner, it is to be presumed, recognized them as brother Know Nothings; and yet such men, as their past lives prove, would instigate the slaves of the South to raise upon and murder their masters. Mr. Rayner is a slaveholder, and no doubt sincerely devoted to the rights of the South; but in relying upon such men, or in attempting to make terms with them, he hopes against hope. He is in the minority in that Council; and if a contest should arise in it touching the question of slavery, he will be voted down, and may be expelled. Yet he is bound, according to his oath as a Know Nothing, to submit to the action of a majority of the Council, whatever that action may be, or withdraw from the Order. If he should agree to stand by the Union of the States under all circumstances, or to ignore the question of slavery, leaving his Northern associates free to agitate it, as they have heretofore done, in the halls of Congress, he will not be true, in my opinion, to the interests and the rights of his State; and if, on the contrary, refusing thus to agree, he should withdraw from the Order, he will thereby openly confess that it is not national, but sectional, and has failed to accomplish for the country what he promised us it would accomplish. Approval, or acquiescence in the "compromise" of 1850 was the test of both the last Whig and Democratic national Conventions; and the Union will be imperiled, and the rights of North Carolina put in jeopardy, if any party which disregards and ignores this test shall obtain supreme control.

The Talk in England.

In his gossiping style, the usually correct gatherer of the week's "Talk on Change" at Liverpool furnishes the following important matter:

The talk yesterday was, that we are about to open a perplexed page in the history of the war; that our difficulties do not all proceed from Russia; that there has been a difference of opinion between our good ally of France and ourselves; that Russia has made us yet untold concessions; that she desires peace above all things; that her proposals have met the approval of Austria; and in part of Great Britain; that, in point of fact, our government had accepted them; that, so happy were the ministers at the prospect of restored amity, that they did not conceal the fact from their supporters; that Sir George Grey communicated the glad tidings to Mr. Bright; that Mr. Bright regarded peace as accomplished; that Mr. Bright was too happy to tell the joyous intelligence to others; that France, however, had to be consulted; that no doubt was entertained of her acquiescence, but that our government miscalculated the policy of our ally; that Louis Napoleon at once rejected the proposed conditions; that the ministerial crisis in France had direct reference to this determination; that, vulgarly speaking, Lord Palmerston was thrown aback; that there was, however, no ground for the charge in the Times of disunion in the Cabinet on that question; that a knowledge of it operated against Lord Ellenborough's motion; that the Lords would not complicate negotiations at such a crisis; that we are bound to France as fast as treaties can make us; that we can do nothing but in conjunction with her, and that there is no backing out; that we must go on, and that Louis Napoleon will go on; that the precise terms of the Russian propositions are not known; but that it is believed they embraced, in part, all the proposals made at the conference on the third point; that the Czar agreed not to increase his navy in the Euxine beyond what it was in May, 1854; that ships of all nations might pass through the Dardanelles, and that Turkey might augment her fleet to an equality with that of Russia; that, be the conditions what they may, it is to be regretted that what England approved should be rejected by France; that it is impolitic to seek to impose needless humiliation on Alexander; that he dare not submit to a curtailment of his fleet or territory, and that, practically, it would amount to nothing if he did; that Turkey can exist in the vicinity of Russia only in the protection of Great Britain.

The further talk was that Louis Napoleon had ulterior designs; that a continuance of the war with Russia will enable him to carry them out; that while England has nothing to fear from Russia, he has everything to apprehend; that it is now sufficiently evident that no hostile Muscovite can ever land on our shores; that the Cossack must remain at a romantic distance; that invasion is entirely out of the question; that with France the thing is quite different; that she is accessible on every side; that a combined Europe could pass the Rhine; that a combination of despots against Louis Napoleon is not quite an impossibility; that he is a puerile on a throne, and is therefore detested; that Russia, Austria and Prussia could crush him, and possibly may attempt it; that he has therefore a deep interest in diminishing the power of the Autocrat; that Austria, also, being in danger from the same direction, would willingly assist in the work if she dare; that Russia is a bubbling jock, and that the restoration of Poland would relieve her from the oppressive patronage of a friend; but that Poland revolutionized, what would Hungary do? that there lies the fear which makes superstitious of so long a date; that an alliance with France and England, her dominions guaranteed, might embolden Francis Joseph; and it is quite clear that conflicting considerations will keep Austria neutral; that there are difficulties now upon Europe no one can deny, and therefore war will be with us for some time—increasing in evil as it progresses.

From the Augustus Constitutionalist and Republican, May 30. Large and Enthusiastic Meeting, Speeches of Messrs. Stephens, Toombs, and Thomas.

An immense concourse of our citizens assembled on Monday evening at the City Hall to hear an address from the Hon. A. H. Stephens. Notwithstanding the shortness of the notice—it being announced only on that day, by placards at public places, there being no papers issued Monday morning, that Mr. Stephens would address his fellow-citizens—the people turned out en masse to hear their distinguished and patriotic representative. The hall was crowded to suffocation, and hundreds were standing outside, unable to get in, and clamorous for Mr. Stephens to come out on the steps. This being suggested to the speaker shortly after he opened his address, Mr. Stephens said he would acquiesce cheerfully in the general wish, and proceeded to the northern portal of the hall. Here our citizens, to the number of two thousand, were compelled to stand on the damp ground for want of a suitable platform.

Mr. Stephens commenced his remarks by expressing his regret at being compelled to speak in the dark, for it was always his pleasure when he spoke to look the people in the eye. He said he had traveled over more than half the State in order to meet the people of Augusta to-night.

Since his communication to Mr. Thomas had been published, it had been said that the reason of his retirement from the canvass in this district was his fear of being beaten. For himself he was afraid of nothing—but of being beaten. Of that he was afraid; but of being beaten, he would not give a fig for a man who was not willing to be beaten in defense of what he believed to be right. He had come there, then, he said, in response to various calls, to announce that he was again a candidate for Congress from this district. Nominated, he said, by any two-thirds vote, but here upon this stand I nominate myself for Congress from the 8th Congressional district.

Mr. Stephens was here interrupted by a deep and enthusiastic shout of approbation from the great crowd he was addressing. He continued, that this Know-Nothing order had been created, it was said, for the purpose of putting down demagogues, small men, and tricksters. For himself he was no trickster. Tricksters never walk in open day. They skulk in hiding places, and he warned the people to beware of leaders who resorted to the dark in order to concoct their schemes.

It had been said by some who had commented upon his letter, but none of whom had the boldness to come out, by those who were shooting at him in the dark, that David and his adherents formed a secret organization, and that Samuel Adams and others formed a clique for the purpose of striking a blow for American liberty. This object, said he, was revolution, and the object of the Know-nothings was revolution. It is to overthrow the Constitution of the country; to create a religious test, when the Constitution said that there should be no religious test. The Know-nothings knew that their object was revolution; they knew that they had taken an oath not to support any Catholic for office. They might deny it, and explain away the denial by some casual slip, slip, Know-nothing construction, but there was a monitor within which told them they had taken it.

Mr. Stephens continued for some time in an eloquent strain on the sublimity of truth, the foundation of all honor and integrity among men—a want of which, as bad as the Know-nothings charge the Catholics to be, could not be preferred against them; and then introduced a beautiful passage of sacred history: "It was after Judas had betrayed Christ with a kiss, and Peter denied him thrice, that our Lord asked, what is truth?" He called upon all Know-nothings, but especially all ministers of the Gospel who might have joined the order, to repeat in sackcloth and ashes, and to go about and preach from the pulpit on that text, "what is truth?"

He here eloquently appealed to the Know-nothings to burst asunder these oaths, which bound them down as with cords, and abandon this spirit of perversion which they have adopted for the purpose of violating the Constitution of the country. He poured forth a glowing, patriotic, and forcible appeal in behalf of the principle laid down in his late letter against Know-nothingism. He depicted, in masterly style, the corrupting and disastrous influences to result to society from the devilish, equivocating, and fraudulent practices of Know-nothingism—the anti-American, anti-republican, and unmanly character of its secret organization—the danger to liberty, to the peace of communities, and to social order, of secret political conclaves, plotting in the darkness of midnight for the advancement of purposes not disclosed to the public they sought to govern, and whose rights they aimed to control and dispose of in this clandestine mode. He held that such conduct was unworthy of men and freemen who held principles worthy of success.

Truth never skulks from the light of day and hid itself in dark corners, afraid of discussion and investigation. It was the characteristic of error and of falsehood thus to hide, and there to work out their purposes. Truth was the foundation

stone of civil order—the very life and essence of all social integrity. Yet Know-nothingism bowed to a spell and an influence more potent than truth, and reconciled the consciences of men to resort to equivocation and slippery construction to deceive the public. But there was a monitor from on high in the breast of every honest man that must at times whisper to him that this was wrong.

Know-nothingism bound its votaries under the third degree of its ritual by a solemn oath to maintain the Union, at all hazards, against all efforts of factionists and of secessionists. But it nowhere bound its members to support the Constitution; yet that Constitution was the very life and soul of the Union. It could only have been made by it, and through it, and the principles it consecrates. Without it, the Constitution would be valueless, or worse than valueless.

There was the abolitionism of this order in disguise. He called on Southern men to notice it. He, Mr. Stephens, stood upon the Georgia platform. Should Kansas be rejected on account of slavery, he was for resistance. Send him to Congress, and he would resist it there; if unsuccessful, he would return to the people and tell them to resist it.

It had been said that the foreigners who came to this country joined the abolitionists in their crusade upon our rights. It was not so; he knew it was not so. The foreigners who came here came with a reverence for the Constitution. Where did these foreigners mostly settle? In the northwest. And from the northwest came the best friends of the South—from Indiana, Illinois, and Iowa, the last the only free State which had never bowed to abolitionism, and now for the first time to be represented by a free soiler, when Know-nothingism had sprung into existence.

Every Know-nothing took an oath that he would support no Roman Catholic for office. This was striking at one of the fundamental principles of the Constitution, which declares there shall be no religious test as a qualification for office. He, therefore, who took that oath took an oath inconsistent with the support of the Constitution. It was an oath in violation of the letter and spirit of that sacred instrument.

Upon the exclusion from office and disfranchisement of foreign-born citizens, the orator was no less emphatic and forcible in his denunciation of this feature of Know-nothingism. Upon the social evils, the injustice and disastrous consequences, threatening stripes and bloodshed and civil war, of making men aliens at heart to a government which thus made war upon their religion, and set them apart on account of their nativity as a degraded class, the speaker was eloquent and convincing, and the repeated plaudits which greeted him from the beginning to the close of his address, rising up from every side of this dense assemblage, wrapt in eager and earnest attention, proved how thoroughly he had enlisted the feelings and convinced the judgment of his auditors. We could scarcely realize in such demonstrations that there were, in all probability, hundreds of know-nothings among them.

He paid a just and eloquent tribute to those true men of the North who had so long and patriotically stood by the South in her struggles with abolitionism. He pointed out who it was that had voted in Congress with the Southern delegation to spare the South from the Wilmot proviso, that badge of inferiority and degradation with which she was threatened; that had relieved her from the Missouri Compromise restriction and opened Kansas to the influx of her citizens, and aided her in the enactment of the fugitive-slave law. He referred by name to the noble exertions of Douglas and Richardson, of Illinois, to protect the Constitution and the rights of the South under it, and who had sat up with him two days and two nights, without rest to secure the passage of the Kansas bill.

He stated that these are the men at the North that northern know-nothings were endeavoring to beat down; that of all the northern men elected to Congress since the passage of that bill there was not one know-nothing who had voted for the measure—not one who was not hostile to it; that of the forty-one that had voted for it twenty had been defeated on account of that vote, and that the twenty-one that were left were the friends of the South; that it was our duty to stand by, to encourage, and to cheer them. The danger to our rights was not at the North, if we would be firm to our friends there, and true to ourselves. We had friends in every Northern State—patriotic and true men, who would stand by us if we would stand by ourselves, and be true to our own principles. There were true men even in Massachusetts. There were two hundred guns fired on Boston Common when the governor recently vetoed the bill to remove Judge Loring from office for issuing a warrant to restore a fugitive slave to his owner. But there was not a know-nothing among them. They were fired by the true men of that State, who still felt the spirit of '76 that blazed on Bunker Hill. There were true men in New York, in New Hampshire, in Connecticut, in New York, in Iowa, many in Illinois; that our policy was not to join the know-nothings, who were fighting these men, but to stand by our friends there, and soon they would rally again, and gain strength. From twenty-one they would swell up to thirty, to forty, to fifty, to one hundred in Congress. They would stand by us and our rights, and with us save the constitution and save the country.

Mr. Stephens beautifully compared the entrance of this order from the North into the South to the entrance of Satan in the form of the subtle serpent into the garden of Eden, with a lie in his mouth, calling on Eve to eat of the fruit, for in that day she should not surely die.

He concluded amid great cheering.

Mr. Toombs was then called for, and responded in a most eloquent and impressive speech, and in his happiest manner. He fully coincided in Mr. Stephens's sentiments, and uttered a splendid eulogium upon the principles of American liberty, civil and religious—upon the noble feature of religious toleration which characterizes our institutions, and the wise policy of inviting to our shores foreign emigration.

We regret our space will not enable us this morning to give a sketch of his very interesting speech.

Mr. Thomas, of Elbert, responded to loud calls for him in a few appropriate remarks, which were well received; after which the meeting dispersed in high spirits, and in good order.

Some called out for Sam to get up, but Sam felt so completely demolished he could not rise, and had not a word to say. He had probably heard of the Virginia elections.

The Maniac at Work.

The telegraphic despatch in this morning's Delta, giving the particulars of a liquor riot in Portland, Maine, which resulted in a collision between the people and the military, should be read and "pondered fittingly" by every intelligent Southern man. It is another instance of the boasted "progress" of the North, and of the triumph of that peculiar "liberty," which requires every one to do as Neil Dow or Theodore Parker requires, or take the consequences.

There are certain men in the New England States who are determined to permit no freedom to exist, but such as they choose to consider legitimate—that is to say, who really sap the foundation of all true independence, by elevating their own ideas into an arrogant despotism from which there is no appeal. They are true descendants of the Pilgrim Fathers—true to their bigotry—their insane vanity—their dictatorial disposition. The heart of Plymouth Rock itself is not more hard or cold than theirs, and in the luxury of their sect only two principles can be discovered—the fundamental principles of the Cromwellian saints, which are embodied in the famous resolutions:—"First—That the earth belongs to God's saints. Second—That we are his saints."

The name of this party is Legion. In Massachusetts, Connecticut, Maine, and New York, its apostles are always in the caucus or on the platform. Their crusade embraces two primal objects—the detriment of the South and the annihilation of individual rights. They are led by orators and publicists of no ordinary ability; speakers of genuine imaginative fire, like Henry Ward Beecher; journalists of great audacity and exquisite ecumen, like Charles A. Dana, and preachers as thoughtful and sonorous as Jeremy Taylor, at the head of whom is the Rev. Theodore Parker, of Boston. Any attempt to underrate the power of such intellects as these, on the part of the Southern States, is simply suicidal; for we perceive their influence too plainly in the late history of the principal cities of the North. Indeed, of late, their ideas have crept stealthily into this section of the country, and taken root amongst us, as is evident from the cordial reception which Parker received a short time ago in Delaware.

It is true that State has never been very reliable as a member of the Southern family. As John C. Calhoun, with his inevitable instinct of truth, declared, it could not be counted upon by the proslavery section of the confederation, but even he scarcely foresaw that it would so soon become a stamping ground for Abolitionist lecturers, whose fanaticism might rear a triumphant front. Where in New Orleans, we are not quite free from the disciples of the New England propaganda, which makes its legitimacy by the most rampant intolerance, and openly threatens us with coercive legislation, similar to that which is now reducing many Northern cities to the aspect of huge witch's cauldrons into which every evil ingredient is flung, as if by the hand of Hecate and her sisters. It is worse than folly, therefore, to despise or ignore the energy, ability, and unrelenting malice of the fanatics who have proclaimed war on Southern principles and Southern men.

One of their chief hobbies is the liquor law, born of the angular brain of Neal Dow; and they ride it to death. My Uncle Toby never rode a hobby with such keenly-sprung heels. They have ridden it in Maine, to the great disgust of every sensible man. They are riding it in New York at present, and a bull in a China shop could not effect more destruction than this crazy hobby-horse, which in its design and workmanship, is purely a "Yankee notion." It is a mere attack on the liquor influence, this hobby-horatical charge against the grog shops, the rum-selling groceries, the small halls of dissipation which infest all our large cities, we too, would get astride of the eccentric machine, and give it a loose rein and an easy cent in the saddle.

But it is more than this, and amounts to an infringement on private rights, a destruction of individualism, an absolute merging of persons in overruling parties, which strikes at the root of all social and political privileges. Its unconstitutional character has been declared by the foremost legal intellects of the day, and yet it continues its disastrous course, even when it has to wade through the blood of American citizens. It is another instance of that Northern philanthropy which has been so well illustrated by Canning in the "Anti-Jacobin," and by many of the modern writers. It is a pious principle, such as Douglas Jerrold describes, which says: "Friend and brother, live as the Lord, and that is to say, as I may see fit; otherwise, I'll punch your head."

If we desire to test the value of these so-called Northern "reforms," we must look carefully to their results. What have they been up to this? In New York the bawling and hasty manner in which the prohibitory law was drawn up by the Legislature, not only rendered it inoperative as a legal instrument, but produced a state of affairs under which the sale of intoxicating drinks became altogether uncontrolled, unregulated; and even the intelligent mayor of the city had no precedents left to him by which his official course should be directed. He was compelled to fall back upon first principles, and rely upon the discretion of the citizens themselves.

In Maine we learn from our despatches of this morning, the consequences have been more disastrous, and the military were actually compelled to fire upon the people; that the fanaticism of Neal Dow should be gratified, and the rights of individuals suppressed by the most active agent of despotism—the authoritative bullet! Thus the new millennium has been baptized in blood. The era of the Saints is again the era of massacre and riot. Moloch is again substituted for Christ.

It is time that the South should take heed of these things, and calmly resolve to oppose, to the best of its ability, the progress of this Northern propaganda which has already created so much trouble and suffering. It is time that the land of chivalry and tolerance should raise its voice and hand against the growth of bigotry and moonstruck fanaticism in its midst. It is time that we should act on the defensive, and show a resolute front to the incursions of the open and undisguised tyranny of the North. To your tents, O Israel!—N. O. Delta.